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AFRICAN COLONIZATION

The following is an extract from the speech of Samuel L. Knapp Esq. before the late meeting of the American Colonization Society:—

The time was, when the torch of religion, and the lamp science, shed their mingled rays over the people of Africa. The torch and the lamp have gone out, and darkness has usurped the place of light. But, we shall relume them again, and shed on the darkened minds of the people, the renovated lustre of christianity and civilization. Such were the thoughts of the projectors of this great design. This society remembered that the Church of Christ was once prosperous in Africa. In one of the councils of the church in that country, 247 Bishops, it is said, took their seats: —shall this country remain forever in barbarity! Should not every one who now calls upon the name of the true God, be engaged to re-build his kingdom in this desolation? But how was all this to be effected; for they had not only to establish a Colony in a wild and distant country, but they had to combat the prejudices—the honest long cherished prejudices of their countrymen, tenfold more difficult, because they existed around our fire-sides—tenfold more difficult to conquer than a common enemy, because the conquest must be achieved by gentle means, by untiring exertions, and by kindly endeavours to convince and persuade. This great object, I sincerely believe, is well nigh effected. It must be brought about by a simultaneous movement of all those great engines which control the moral influence in this country. The pulpit, that great lever of the moral world, must be used as heretofore. The public presses must be resorted to; for letters, in this day of intelligence, soften asperities, conquer the prejudices, and assist in forming the opinions of all classes in the community. The Masonic Lodges in every part of the country, must be applied to, for assistance.—Their existence is permanent, and what they may be brought to do, will not be a mere momentary act of charity, but their liberality will increase as the dictates of their understanding shall become more and more convinced of the importance of the undertaking, and when once the question of utility is fully established, no pains will be spared in using the true means to reach such desirable ends. The State Legislatures will, from these numerous sources, catch the song of benevolence and Christian enterprise, and extend it to the Hall of Congress. It will become a national object, beginning at the true foundation, from the disposition, the feelings and the conviction of the people.—This is public opinion; not that transitory, volatile unanalyzed air, which is often taken for public sentiment, which it is nothing more than popular excitement. From the smallest beginnings have arisen the greatest affairs of the world Godfridoes preaching brought about the Crusades;—a handful of wanderers settled Rome; and a single adventurous spirit taught to Europe the way to the Western Hemisphere; and who can say, but the exertions of a few individuals, who conceived the plan of the Colonization Society, may not be the foundation of an empire more enlightened than any which time in his course has seen!

Sir, there is a glory in this subject which I love to dwell upon; there is a grandeur in the idea of carrying back the light to the East, whence we obtained it, which swells every bosom that throbs at the name of our country's greatness. The tide of empire and of intellect has been westward for centuries: and now let us flash back the rays of our glory and our liberty upon the darkened lands of the East. There that light will rise in strength and grandeur, brightening, by reflection, our country and its institutions. There is nothing visionary in this. Hail you asked those who settled in Jamestown, whether they dared to dream that our country would, in this little space, rise to such a pitch of power and greatness, as it now enjoys, they would have told you that hope alone was their's. The time may come when the darkness of Ethiopia and Mauritiania shall have settled upon this land; and then we shall still have a name upon the earth, and live in the memory of that happy race, whose early steps this society has guided, and who will have been trained up in the paths of religion and independence.

The time of doubt and fear is past, and we may confide in the result of the labours of this Society. Is it to be believed that a continent whose soil is the most fertile on earth, where every luxury grows spontaneously, and where the rivers roll upon golden sands, is destined to remain the abode of ignorance and superstition! No! In that land where now the rites of Moloch and the feasts of Cannibals offend the merciful will of our Christian God, the religion which we profess shall spread its influence pure and undefiled; and the voice of thanks shall roll back to our country over the waste of waters Let no man say this is visionary. It is well known with what satire and ridicule the anticipations of the good Dean Berkley of the glories of this country, were treated both in prose and verse The learned statesmen of that age, were amused at the prophesies of the enlightened enthusiast, when he sung that *westward the Star of Empire takes its way.*

INDIAN IMPROVEMENT.

Extracts from the Quarterly Report of the Choctaw Academy and Missionary Station, near the Blue Springs, Scott Co. Ky., ending on the 31st day of Oct. 1826. The Superintendant says,

This school now consists of 53 Choctaws, 13 Creeks, and 1 Potawatamy, making a total of 67 Indian youths. The most perfect harmony exists among the boys of the different tribes, and although the Choctaws have evinced such genius for learning, yet the Creeks will not be their inferiors. The prospects of improvement, both of the Creeks and Choctaws, are of the most flattering kind. Each party has become zealous to excel in learning and politeness.

The Academy is now sufficiently large for the accommodation of upwards of 100 students; and, with the three assistants I now have, 150 youths can be conveniently instructed. I am happy to state, that the Indian youths, as well as the white boys, have generally conducted themselves well, and given but little trouble in school, considering their number. Nothing is wanted but a continuance of that industry and perseverance heretofore used, to make this Institution fully meet the views of its most sanguine patrons.

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SPECIMENS OF INDIAN ELOCUTION.

By pupils at the Choctaw Academy, Ky.

The following are reports of Speeches of two Choctaw youths, who are now receiving instructions at the Great Crossings, in Kentucky. The school at that place has the title of the Choctaw Academy and is supported out of provisions made by the Choctaws themselves, in their Treaties with the United States Government. It is under the direction of the Baptist General Convention, which is responsible to the Government for the faithful application of the money appropriated for its support, under regulations of the Department of War. These Letters are the productions of Indian boys, who, a few years ago, were totally ignorant of the power of the English language, and still more of the use of letters In this view these effusions of unsophisticated minds, addressed to their benevolent benefactors, are quite interesting. The name of the Speaker is appended to each of them.

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My Friends and Countrymen,—The long expected and happy period has arrived, when it is in our power to take you by the hand and welcome you to the Blue Spring, the seat of our Choctaw Academy. My heart, my friends, is overflowing with joy at this happy meeting and long may this joy continue to animate us with one sentiment in honor and devotion to our studies. The Choctaws have taken the lead, in establishing our Academy, amidst our white brethren, and we are under great obligations to our Nation, for the honor and the advantage of taking the first fruit of this noble Institution Let us recollect that it is our duty to act in such a manner as to elevate our character in the sight of Heaven, that we may return to the bosom of friends and relations, with gladness and delight. Already have the Creeks knocked at the door of the Academy for admittance, and we expect twenty students daily to arrive, and we have opened our door to receive them. The Northern tribes are also desirous to partake of the blessings we enjoy, and we expect to receive twenty of them next spring. This reflects great honor upon our Nation, and when we have left this residence, we shall leave behind us the children of other tribes, who will sing the song of praise to our Nation. Then, my friends and brothers, let us honor our Nation and ourselves, by a close attention to our studies, and by an honorable course of conduct in our words and actions, and Heaven will smile upon the Choctaws. We have an excellent teacher, and have nothing to interrupt our mind, and we are furnished with every thing in our hands, in the most convenient and comfortable manner. Let me again welcome you to the Blue Spring, and let us rejoice together.

George Harkins.

—

My Friends and Brothers —With great anxiety and solicitude, we have expected your arrival at this place, the location of the Choctaw Academy Although we have been separated from you a long time by space and time, we have been united in our friendship and affection; and our prayers have been constant that the Good Spirit might protect and smile upon you in your journey through a land of strangers, to the Blue Springs.

My friends, we now welcome you to this happy and peaceful abode of learning and science, with hearts full of gratitude. We have tasted the advantages of our situation, and we know them to be great: we see the profit of advantage and honor to ourselves individually, and profit and prosperity to our nation. Then we congratulate ourselves that you are about to participate with us the blessings that we enjoy. Nothing, my friends, is wanting, on our part, but industry and correct conduct: for we have a teacher who would do honor to any Literary Institution, and is also a friend and father to us. His advice is good, and we have nothing to do but to pursue it; it leads in the paths of virtue and happiness. Indeed our white brethren are also friendly and kind to us; and, on all occasions, we have conclusive evidence that they are the friends of the Choctaws. Then let me exhort you to devote your minds to study; live together as a band of brothers; and so to walk in paths of virtue, as to deserve their friendship and good affection. At this place we meet with every friendly attention and all the comforts and conveniences of living are furnished to us, without our being interrupted in our studies. And now in concluding, I invoke for each of you the blessing of the Good Spirit. Pierra Juzan.

From the (London) Christian Obs.

SUFFERINGS AND DELIVERANCE OF THE MISSIONARIES IN AVA.

Remarks of the Editor.

The perilous situation of the American Missionaries in Ava, during the late war, has excited such general alarm and sympathy on their behalf, that we take the earliest opportunity of laying before our readers an authentic narrative of their sufferings and deliverance, as related in a highly interesting communication from Mrs Judson, to the late Mr. Butterworth. That truly pious and benevolent man had gone to his heavenly reward before the letter reached this country. No person felt more anxiously than Mr. Butterworth, respecting the uncertain fate of the Missionaries in Ava; and no one would have rejoiced more warmly, had he been spared to learn that, great as has been their afflictions, yet "out of them all the Lord had delivered them."—We trust that the faith and penitence, and truly Christian fortitude, displayed by these devoted servants of God, may be viewed as auspicious of bright days of heavenly light about to beam on the hitherto dark and cruel and degraded land in which they have fixed the scene of their perilous mission. Most happy are we to learn from Mrs. Judson's letter, that the American Missionaries, far from retiring in despondency from a scene where they had suffered so greatly in their truly exalted vocation, are looking forward to new and increased exertions, fully anticipating the blessed period when even Burmah, and the uttermost parts of the earth, shall become the kingdoms of our Lord and his Christ.

Mrs. Judson's letter

"I will not attempt to describe the joyful sensations produced by finding myself once more in a situation to write to you, after an interval of two years—yes, two years—of suffering and privation, the very recollection of which chills our feelings and sickens our hearts.—Though unbelief has often prompted us to say that our afflictions were greater than we could bear or deserved, yet our better feelings have triumphed in the sovereign government of God, assured that he will do all things well, and, if it were his pleasure, could easily lessen our sufferings. Nor have we been disappointed in our hopes; for, in his own time and way, we have been extricated from all our difficulties, and are now safe and happy under British protection.

"Knowing your interest in the Burman Mission, and assured of personal sympathy and regard, I shall endeavour to give you, in my usual way, a general relation of events for the last two years.

Commencement of the War.

"In my last to you, I mentioned that every thing had a war like appearance. The Burman Government, however, had no ideas that the English were in earnest in their communication; consequently they heard the report that Rangoon was taken, with surprise and amazement. No preparation had been made at that port for the reception of strangers, and even the viceroy was absent. An army was immediately raised, and ordered to march under the command of the Kingee Woongyee, who was to be joined on his way down by Schegah-Woongyee, he having been recently appointed viceroy of Rangoon.—The only fear and anxiety, which the King and government then manifested or expressed, was lest the English at Prome should hear of their approach; and, precipitately leaving the country, deprive the Burmese grandees of the pleasure of employing in their service, as slaves, a few of the White strangers.—'Send to me,' said one of the ladies of a Woongyee (minister of state) four Kalarpyroos (White strangers) to manage the affairs of my household, as I hear they are trust worthy.'—'And to me,' said a gay young sprig of the place, 'six stout men to row my boat.' The army, in their gayest attire, danced and sung down the river: but few if any ever danced back again, and Khgee Woongyee found other commissions to execute than those just given.

Mr Judson suspected as a Spy.

"As soon as the force was despatched, the government had leisure to look round, and inquire into the cause of Rangoon being taken, and the probable intentions of those strangers. It was at once concluded, that spies were in the country; who had communicated the state of things, and invited the foreigners over; and who so likely to be spies as Rodgers, Gauger, and Laird, who, under the garb of merchants, had plotted so much evil? They were all three accordingly arrested, and put into confinement. We now, more than ever, began to tremble for ourselves, and hourly expected some dreadful scene. In examining the accounts of Guager, it was found that Mr. Judson and Dr. Price had taken money of him; which circumstance to the uninformed mind of the Burmese, was sufficient evidence that they also were spies, and in the employ of the English Government, as they received their supplies from an Englishman. The king had been advised before to put the missionaries in confinement; but his reply had been, They are true men: let them remain. He was now however, informed of the above mentioned circumstance; and, in an angry tone, issued an order for the immediate arrest of Dr. Price and Mr. Judson.

Mr. Judson's arrest.

"And now commenced a series of oppressive acts, which we should before have thought mankind incapable of committing.

"On the 8th of June, a city writer, at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house and demanded Mr. Judson. 'You are called by the king,' said the writer, (a mode of expression when about to execute the king's order,) and immediately the small cord was produced by the spotted face, who roughly seized Mr. Judson, threw him on the floor, and tied his hands behind him. The scene now became dreadful. The little children were screaming with fear—the Burmans in our employ running here and there, endeavouring to escape the hands of those unfeeling wretches—and the Bengal servants mute with amazement and horror at the situation in which they saw their master. I offered money to the executioner, and entreated him to untie Mr. Judson; but in vain were my entreaties: they led him away, I knew not whither; and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him who, for our sakes, was bound and led away to execution; and even in that dreadful moment I experienced a degree of consolation hardly to be expected.

Mr. Judson confined in the Death Prison.

"But this employment was of short duration. The magistrate on the part of Ava in which we lived was in the verandah, continually calling on me to come out and submit to his examination. Supposing that all our letters and writings would be examined, and feeling conscious of having noted down every occurence since my arrival in Ava; I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This writer was ordered to write down my name, age and country, with the names of my four little Burman girls, and those of two Bengalee servants; and then pronounced all of us slaves of the king, again ordered the guard to watch me closely, and departed. It was now nearly evening: with great anxiety I waited the return of our faithful Moung Ing, who had followed Mr. Judson at a short distance, to see what became of him! I had then no doubt but I could procure the release of Mr. Judson, if he had not been executed, by getting a petition presented to the queen: but I was also a prisoner, and could not get out of the house. After dark, Moung Ing returned, with the intelligence that he saw Mr. Judson conducted to the court house, and thence to the death prison, the gates of which were then closed, and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the Burmans, all conspired to make it the most dreadful night I ever passed. I barred the doors and retired with the four Burman children into the inner room. The guards were constantly ordering me to unbar the gates; as they could not be assured of my safety, if I remained within. They next threatened to go in and inform the magistrates that I had secreted myself; and they must not be blamed if I made my escape. Finding themselves unsuccessful in their demands, they took the 2 servants and made their feet fast in the stocks. As I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful; this I could not bear to see, and promised them all a present in the morning, if they would release the servants. The next morning I sent Moung Ing with a piece of silver, in order to gain admission to the prison to ascertain the real situation of Mr. Judson. Dr. Price and three Englishmen were all confined in the inner prison, each with three pair iron fetters, and fastened to a long pole.

Mrs. Judson's visit at the Prison.

"My only concern was how to get to the governor of the city, who has the entire direction of prison affairs, in order to obtain, at least a mitigation of the sufferings of the Missionaries. I sent a request to the Governor to allow me to visit him with a present. The next day I received an order, which was most readily obeyed, to visit him. My present gained me a favorable reception; and after listening attentively to my relation of the brutal manner of Mr. Judson's arrest, and his present dreadful situation, he manifested considerable feeling, severely reprimanded the Writer who allowed such treatment, and then assured me that he would make the situation of the "Teachers" more comfortable. He told me, however, that I must cousult with his head Writer respecting the means, and immediately called and introduced him to me. I shuddered to look upon the man; for a more for-

bidding countenance was surely never before seen. I found, to my sorrow, that, under the Governor, he had much to do with the prison, and had power to make us suffer much. He took me aside, and told me that if I wished to make the situation of the Missionaries more tolerable, I must bring him two hundred tickals and two pieces of fine cloth, on the reception of which, he would release Dr. Price and Mr Judson from the hole, and put them in another building, where I should be allowed to send them pillows and mats to sleep on, and their daily food. At the same time I obtained an order from the Governor for an interview with Mr. Judson; and, for the first time in my life, looked into the interior of a Burman prison. The wretched and ghastly appearance of the Missionaries produced feelings indescribable, and forbade a moment's hesitation in producing the sum demanded for their temporary relief. Mr Judson was allowed to hobble to the door of the prison; and after five minutes conversation, I was ordered to depart by a voice and in a manner to which I had been unaccustomed, and which convinced me that those underlings felt that we were entirely in their power. Our house was two miles from the prison, and, knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay two hundred tickals without delay; and, the same evening, had the consolation of hearing that Mr. Judson and Dr. Price were in a better prison.

Petition to the Queen.

"My next object was to get a petition presented to the Queen, the brother of whom is by far the most powerful man in the Empire. Our situation as prisoners rendered a personal interview with the Queen impossible. I was obliged, therefore, to address her through the medium of her brother's wife, who is of low origin, and proud, haughty, and ambitious. I had visited her in better days, and received distinguished marks of her favour; but now the scene was changed; Mr. Judson was in irons, and in distress, which were reasons sufficient for a frigid reception. I took with me a valuable present, consisting of a gold-wrought mantle and other little trappings. She was lolling in state, and hardly deigned to raise her eyes on my entrance into her splendid hall. I took my seat, not at a respectful distance, or at her bidding, but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, "What do you want?" Grief made me bold: and, at once, I began a relation of our wrongs. I stated to her that Dr Price and Mr. Judson were Americans—that they were Ministers of Religion—that they had nothing to do with war or politics—and that she well knew that even their residence in Ava was in consequence of the Kings command. In vain I strove to work on her feelings, by requesting her to imagine herself in my situation—a stranger in a foreign land, and deprived of the protection of an only friend, who without an alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, "Your case is not singular: the other white prisoners suffer equally with your husband. I will however present your petition to her Majesty the Queen: Come again to morrow." I went from her with a little hope; and faint as it was, I endeavoured to communicate the same to Mr. Judson, but my admittance was strongly forbidden by the writer to whom I had given the two hundred tickals.

"The next morning I saw three of the King's officers pass; and was informed, that they had gone to take possession of Mr. Gauger's property, and that on the morrow our house would be searched. I spent the day, therefore, in making preparations to receive them; arranging and secreting as many articles as possible, knowing that we should be in a state of starvation, unless some of our property could be preserved. I again endeavoured to gain admittance to Mr. Judson, but was refused.

Their house searched.

"The three officers who had taken possession of Mrs. Gauger's property the day before, now came to take an account of ours. Among the three was one (Koung tong-myoo-too,) who seemed to take an interest in my forlorn condition, and who prevented the others from taking many articles, which were afterwards, during our long trial, of the greatest use. They first demanded my silver, gold, and jewels: I replied that gold I had none—jewels I had never worn since my residence in their country—but here was the key of a trunk which contained the silver: open and look for yourselves. They seemed pleased with my offering them the key, requested that I would open the trunk, and that only one person should be allowed to enter my inner room to take an account of the property. And here justice obliges me to say that the conduct of these Burman officers in this transaction was more humane and civilized than any other I had witnessed in Ava. The silver was weighed, and laid aside. "Have you no more?" said one of them. "Search for yourselves," I replied: "the house is at your disposal."—"Have you not deposited money and jewels in the hand of others?" "I have no friends in this country; with whom should I deposit treasure?" "Where is your watch?" I produced an old one of Mr. Judson's, which had been out of use for a long time; but which answered their purpose just as well, and was the means of preserving a good one which I had then about me. "Where are your goods, pieces of muslin, handkerchiefs, &c?" "Mr Judson is no merchant: he neither buys nor sells: but subsists on the free offerings of the disciples of Christ, who collected the money which you have taken, to build a church for the preaching of the gospel. Is it suitable to take the Pong-yee (Priest)?" "It is contrary to our wishes, (said Koung-tong,) but we act in obedience to the king's command." Even our trunks of wearing apparel they examined; I begged that they would not take them, as they would be of no use to the king, but to us they would be invaluable: they said that a list only should be taken, and presented to his majesty; when, if he gave no further order they should remain. They did the same with regard to the books, medicines, and most of the furniture; and on presenting the list to the king, he gave orders that these things should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea; and begged the royal treasurer to intercede for the release of Mr. Judson.

"After their departure, I had an opportunity of going again to the Queen's sister in law, who informed me that she had presented my petition to the Queen, and that her reply was, "He is not to be executed; let him remain where he is!" I felt ready to sink down in despair, as there was then no hope of Mr Judson's release from any other quarter; but a recollection of the judge in the parable, who, though he feared not God nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits until the object was obtained; but here also I was disappointed: for, after entreating her many times to use her influence in obtaining the release of the missionaries, she became so irritated at my perseverance, that she refused to answer my questions; and told me, by her looks and motions, that it would be dangerous to make any further effort.

"I find, my dear sir, in being thus particular, that my letter will be stretched to an immoderate length; and must, therefore, be more general.

(To be concluded in our next.)

WASHINGTON'S OPINION OF WAR.

Extract of a letter from him, to a friend in Europe, then recently married, dated April 25th, 1778.

"While you have been making love, under the banner of Hymen, the great personages of the North have been making war under the inspiration, or rather the infatuation of Mars. Now, for my part, I humbly conceive, you had much the best and wisest of the bargain; for certainly, it is more consonant to all the principles of reason and religion—natural and revealed,—to replenish the earth with inhabitants, rather than depopulate it, by killing those already in existence. Beside, it is time for knight errantry and mad heroism to be at an end."

"Your young, military men, who want to reap the harvest of laurels, don't care I suppose how many seeds of war are sown; but, for the sake of humanity, it is devoutly to be wished, that the manly employments of agriculture and the humanizing benefits of commerce should supersede the waste of war and the rage of conquest: that swords might be turned into ploughshares, and spears into pruning hooks, and, as the Scripture expresses it, *the nations learn war no more.*"

SATURDAY EVENING.

A week is past; let my thoughts run through its business; and let my conscience pass a faithful sentence.—Am I a better man, a better husband, a better wife, a better neighbour, or whatever may be my calling, and whatever be the duties which it lays upon me? If I am not, I have lived in vain. What have I done for the good of the neighbourhood? what for the public good? How have I been prospered in business; and how have I shown my thankfulness by administering to the necessities of those around me? Are no sick afflicted strangers in my vicinity? If not, this is the most favored spot under heaven. And if there are, what have I done for their relief? If in none of these things I have been improving, I am living for myself, a selfish niggard, unworthy the name of man or Christian. Am I better prepared for dying, than I was last week? And when I look forward, how am I to spend the next week, and what new project for improvement have I in mind? And what can I do for the good of others?

These are, in truth, plain and simple notions; but they are such as often come into the head of a plain man in the country. *Trenton Emporium.*

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LEXINGTON, KENTUCKY:
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THE MORGAN CASE.

We were astonished to see, in the last Kentucky Reporter, a Communication, signed "A Mason," in which we are severely censured for having published what we did respecting the *Case of Capt. Morgan*, in our paper of the 7th instant. We are charged with having *shewn an anxiety to excite a prejudice against the whole masonic fraternity*, by that publication. With what propriety this charge is made against us, the following statement of facts will testify:—

For several months previous to our publication, we had seen, week after week, in various newspapers, accounts of the forcible carrying off of Captain Morgan, in the month of September last, by a parcel of freemasons, because he had proposed the publication of a book, in which the secrets of masonary were to be disclosed. From an unwillingness to publish any thing in our columns that might excite a prejudice against the masonic institution, we forbore to notice these accounts at all, even after the fact of the carrying off had been proved and confessed in a court of justice, and four individuals had been sentenced to a short imprisonment for having participated in that crime. The interest in the case, however, continuing to increase; and the excitement in the eastern states becoming "deep and universal;" we were compelled, from a sacred regard to our duty, as conductor of a public Journal, to give it publicity in our columns. The reason why we gave several accounts, and from different quarters, was simply because we wished our readers to have all the facts, as far as they had come to light, placed before them. At least one of those accounts (from the New-York Spectator) appears to have been written by a Mason.

Among the paragraphs in our offensive publication, is the following:

"The infamy of this act, however, should not be attached to the whole Fraternity. Because a few misguided and ignorant fanatics, who wear the name, but do not possess the heart, of masons, have done a foul deed, the stain of which all the waters of Niagara cannot wash from their wretched souls, we should not associate their guilt, with the general body to which they unfitly claim a relation."

We deem these remarks sufficient to rebut the charge of *shewing anxiety to excite a prejudice against the whole masonic fraternity*.

We are charged by this "Mason," with either believing without evidence; or, of circulating a *fact* which we believed to be *false*. But we are not at all apprehensive of being compelled to resort to either horn of this dilemma. On the subject of the *facts* in this case, the following paragraph from the New-York Spectator, (the editor of which appears from his language to be a Mason) had much weight in our mind. After reciting the *facts* brought to light by a committee of investigation, as given in our paper of the 7th inst. he makes the following remarks:

"In the mean time, we feel it a duty to state, that, not satisfied with the newspaper accounts, we have written to gentlemen of high standing, whose official stations enabled them to speak with more than common authority: and their answers just received, have made an impression upon us, far different from what we had hoped and inticipated. In one word, then, although there is yet no positive proof of the fact, we have too much reason to fear that the worst is true; and that a few misguided, heated, deluded and ignorant masonic fanatics, *have inflicted a wound upon the fraternity to which we have felt it a pleasure to belong, which it will require years to heal, and fixed a stain upon the character of the Institution, which all the waters of Niagara cannot wash away.*"

The "Blazing Star Lodge, No. 3, Charlestown, Indiana," also appears to be involved in the same dilemma that has been charged upon us. In a report recently made upon this case, they say:

"From all the light which has been shed upon that dark and mysterious affair," they "are brought to the conclusion, that it is an *awful and tremendous fact*, that the unfortunate Morgan, has been, by a band of lawless banditti, under the Masonic name, *sacrificed in the most cruel and barbarous manner.*"

This Lodge of Masons go on to express their horror and detestation of the crime, and the persons who committed it; "hoping that the world will discriminate between the act of a few desperate fanatics, who have justly brought upon themselves the execrations of the friends of humanity and good order, of all sects and names, and the principle upon which the Masonic institution is founded;" and say, "it would afford them real cause of satisfaction, could the actors in Morgan's bloody tragedy, be brought to condign punishment."

From the foregoing statement of facts we think it must be apparent to all unprejudiced minds, that we could have been influenced by no other motive, in giving publicity to this awful transaction than a sacred regard to our responsibility as manager of a public newspaper. We desire to do justice to all men, sects, and parties; and if at any time, through mistake or inadvertency, we should unnecessarily inflict a wound upon any man, or set of men, it will afford us real pleasure to correct such mistake, and, as far as possible, heal such a wound. Upon a calm and dispassionate review of our motives and conduct in the case under consideration, we can discover no ground for either retraction or apology. With the principles of Masonry we are entirely unacquainted; but some of our most intimate friends belong to that institution, and we have heard only one universal sentiment of disapprobation, with regard to the conduct of those Masons in the state of New-York who had any participation in this horrible outrage.

From the same motive that influenced us to delay noticing this affair in the first instance, we did not intend to have published any thing more on the subject, until more light should be shed upon it. This exposition has been forced upon us by, what we conceive, an *imprudent* and unwarrantable attack upon our paper by "A Mason;" and should the Masonic Fraternity, suffer any prejudice, by the publicity now given to this *Morgan Case*, it certainly must be charged upon this *imprudent* "Mason," and not upon us.

As an act of justice, we hope the editor of the Reporter will insert the preceding statement in his next paper.

COLONIZATION SOCIETY.

The Committee appointed to prepare a Constitution for the Society Auxiliary to the American Colonization Society, have performed that duty. They are prepared to lay the same before a meeting of the friends of the society, who are invited to assemble at the Methodist Church this afternoon, at 3 o'clock.

KENTUCKY BIBLE SOCIETY.

The 11th anniversary meeting of this Society will be held in the Baptist Church in this town on Monday next, at 10 o'clock, A. M. The Rev. Mr. BURCH is expected to preach a Sermon in the Baptist Church on Sabbath evening next, at candle light, on the subject of Bible Societies; at which time a collection will be taken up to aid the funds of this Society. It is hoped that the friends of the Bible cause will attend on both of those occasions.

PALESTINE MISSION.

LATEST AND INTERESTING FROM BEYROOT.

Through the kindness of the gentleman to whom it was addressed, we are enabled to lay before our readers a very interesting letter from Beyroot, [written by Rev. W. Goodell,] dated Oct. 7, 1826; more than two months later than the most recent intelligence before received from that mission. It will be seen that Asaad Shidiak, was still alive, but in prison where he had been confined and ill treated for more than *six months* on account of his new religion. The fact of his being still in prison is proof that he continued steadfast in the faith of Jesus, notwithstanding the heavy persecutions he had been called to bear: for, a mere assent to the Catholic religion, though it were only verbal, would at any moment have freed him from his chains. What an exemplification is here, of the power of genuine piety!—The prospects of this mission are truly animating. Seven individuals, most of them persons of great influence, give evidence of a saving change, four of them very satisfactory evidence: 400 male pupils are under instruction, and 90 females, in a country where for centuries female education has been almost entirely neglected: a spirit of inquiry is abroad among the people, and the hearts of the missionaries are animated *with hope*, while at the same time they feel themselves surrounded with danger.

N. Y. Obs.

THE UNITED STATES AND GEORGIA.

The report of the Select Committee in the Senate on the difficulties between the United States and Georgia, occupies nearly three closely printed columns in the National Intelligencer, and that of the Select Committee in the House, seven columns. Of the former Committee, Mr. Berrien of Georgia was Chairman; of the latter, Mr Everett of Massachusetts. Both reports detail, though with different degrees of minuteness, the history of the transactions which have led to the present state of things: Mr. Everett's all along carrying the conviction that the General Government has pursued, in the whole affair, a just and honorable course, and Mr. Berrien's being nearly silent as to the expression of opinions. He was probably embarrassed in this respect by the other members of the Committee. The recent history and present state of the controversy are summarily given in the following paragraphs from the report of Mr. Everett:

"The Surveyors of Georgia, in the month of January last, having passed the line of the treaty of Washington, were interrupted by a party of Indians acting under the orders of the Head Chief, of the Creek Nation, who remonstrated with them, in a letter written at their request by the Agent, and they have since appealed to the Govern-

ment of the United States for protection against encroachment on those lands which were guaranteed to them by the Treaty. The Surveyors of Georgia applied to the Governor for the support of a military force. The Governor of Georgia has addressed a remonstrance to the President of the United States, apparently representing these interruptions as an invasion of the territorial rights of Georgia which may end in bloodshed. It has been stated in the public prints, that a military force has been called out in Georgia, to support the Surveyors.

"The President has promised to the Creek Nation to maintain the faith of the country, pledged by the Treaty of Washington; and the Governor of Georgia has also been made acquainted that the President will feel it his duty to carry that Treaty into effect. Orders have accordingly been given to the District Attorney and Marshall of the District of Georgia, to arrest and prosecute those, who, contrary to the Treaty of 1826 and the law regulating the intercourse with the Indians, have been engaged in surveying the lands not ceded.

"By the message and accompanying documents yesterday referred to the Committee, it appears (if the Governor of Georgia correctly represents the other authorities and People of the State) that the prospect of a prompt and amicable termination of existing difficulties, is less flattering than had been hoped. To the letter of the Secretary at War, informing the Governor that the President, in consequence of the remonstrance and appeal of the Indians, would feel himself compelled, if necessary, to employ all the means under his control to maintain the faith of the nation, by carrying the treaty of Washington into effect, the Governor has returned a direct defiance. Instead of submitting the decision of the question to the tribunal provided by the Constitution, he has issued orders to the Attorney and Solicitor General of the State, to take all necessary and legal measures to effect the liberation of the Surveyors, who may be arrested under the authority of the Government of the United States; and has directed them to bring to justice, by indictment or otherwise, the officers of the United States, or others concerned in arresting the Surveyors, as violators of the peace of Georgia. He has ordered the Major Generals of two divisions of militia to hold the regiments and battallions within their respective commands, in readiness to repel any hostile invasion of the Territory of Georgia; and he has declared, in substance, that he shall regard the attempt of the United States to sustain the Indians by force (which it will become their sacred duty to do, should all other means fail) in the occupation of the lands reserved to them by the treaty of Washington, as an attack upon the Territory, the People, and the sovereignty of Georgia."

It should be remarked, however, that in a more recent letter than the one alluded to, addressed to the Georgia delegation to Congress, the Governor moderates his tone materially. Neither of the Committees consider any new act of legislation necessary, believing that the patch of territory in dispute may be purchased of the Indians, and thus the difficulties be terminated. (See record of Congress below.) For ourselves, we have no apprehension of bloodshed in the case, even though the 198,632 acres cannot be purchased; and we know not whether most to admire the rashness or the folly of the Governor, in running into the dilemma in which he now finds himself. The almost united voice of the country is against him, and even many in his own State do not pretend to excuse his conduct.—*N. Y. Obs.*

NATIONAL LEGISLATURE.

Gradual Increase and Improvement of the Navy.—In the House, on Thursday evening, the section of this bill providing for a Naval School, was stricken out, 86 to 78, in which amendment the Senate concurred. The bill passed on Friday afternoon, and has become a law.

Increased duty on Imported Woollens.—After all the time and labor which has been expended upon this bill in both Houses of Congress, particularly the popular branch, it has failed of becoming a law by not being finally acted upon in the Senate. The last attempt to effect its passage in that body was on Tuesday of last week, when the question on taking it up for consideration was decided in the negative. Ayes 20. Noes 25.

United States and Georgia.—In the Senate, on Thursday of last week, Mr. Berrien of Georgia, from the Select Committee on the subject, reported a bill on the differences between the United States and Georgia concluding with a resolution that the President be respectfully requested to continue his exertions to obtain from the Creek Indians a relinquishment from any claim to lands within the limits of Georgia; 3000 copies were ordered to be printed. The resolution was agreed to on Friday. In the House, on Saturday last, Mr. Everett, from the Committee to whom were referred the documents on the same subject, reported that it is expedient to procure a cession of the Indian lands within the limits of Georgia; and that, *until a cession is procured the laws of the land, as set forth in the Treaty of Washington, ought to be maintained by all necessary constitutional and legal means;* 6000 copies were ordered to be printed.

Colonial Trade Bill.—This bill, after being matured in both Houses, failed of becoming a law, in consequence of disagreement on certain amendments. Of course the whole subject stands as it did before the session commenced. That is, the President is now authorized, *in case he sees fit*, to declare by Proclamation, all British vessels entering the ports of the United States from ports from which American vessels are excluded by the late Orders in Council *liable to confiscation with all their cargoes.* It is probable, however, the President will not resort to so harsh a measure till he learns the result of the recent negociations in London.

Am. Colonization Society.—In the House, on Saturday last, Gen. Mercer, from the select Committee to whom were referred the memorials of the American Colonization Society, and of sundry citizens of the U States, praying for the aid of Congress in colonizing the free People of Colour of the United States in Africa, together with the resolutions of the States of Delaware and Kentucky, recommending to the favorable regard of Congress the prayer of the memorialists, made a report thereon, favourable to the views of the memorialists, but recommending that the subject be postponed till the next session of Congress. The report was ordered to be printed, 71 to 40. There seems to be, on the whole, a favourable impression in Congress relative to the objects of this Society.

Close of the Session.—After the usual formalities, both Houses of Congress adjourned on Saturday last sine die. *Ib.*

GREECE.

The Greek frigate, which sailed from this port early in October last arrived at Napoli on the 5th of December, and was immediately made the flag ship of Admiral Miaulis.

The death of Gen. Gouras at Athens is confirmed. In other respects the news from Greece is favorable. The Greeks have received timely supplies of provisions from the European Committees, and the Egyptian army in the Morea remained in a state of inactivity. *N. Y. Obs.*

From the North American Review.

BALD EAGLE.

In connexion with these characteristics of the Turkey, and the description of the Bald Eagle, it may be no improper place here to introduce Dr. Franklin's humorous remarks, as contained in one of his letters, concerning the bird, which was chosen for the emblem of our nation

"Others object to the Bald Eagle," says he, "as looking too much like a *Dindon*, or Turkey. For my own part, I wish the Bald Eagle had not been chosen as the representative of our country; he is a bird of a bad moral character; he does not get his living honesty; you may have seen him perched on some dead tree, where, too lazy to fish for himself, he watches the labor of the Fishing Hawk; and when that diligent bird has at length taken a fish, and is bearing it to its nest for the support of his mate and young ones, the Bald Eagle pursues him, and takes it from him. With all this injustice he is never in good case; but, like those among men, who live by sharping and robbing, he is generally poor. Besides, he is a rank coward: the little Kingbird, not bigger than a sparrow, attacks him boldly, and drives him out of the district. He is therefore by no means a proper emblem for the brave and honest Cincinnatti of America, who have driven all the *Kingbirds* from our country; though exactly fit for that order of Knights, which the French call *Chevaliers d' Industrie*. I am on this account not displeased that the figure is not known as a Bald Eagle but looks more like a Turkey. For in truth the Turkey is, in comparison, a much more respectable bird, and withal a true original native of America. Eagles have been found in all countries, but the Turkey was peculiar to ours. He is, besides, (though a little vain and silly, 'tis true, but not the worse emblem for that,) a bird of courage, and would not hesitate to attack a grenadier of the British guards, who should presume to invade his farm yard with a red coat on."

VOLCANOES.

The ravages produced by volcanoes are in proportion to the terror they inspire. In the eruption of Etna, in 1669, the stream of lava destroyed, in 40 days, the habitation of 27,000 persons; and of 20,000 inhabitants in the city of Catania, only 3,000 escaped.—In the year 79, the celebrated cities, of Pompeii and Herculaneum were completely overwhelmed and buried under ground by an eruption of Vesuvius, and the spots on which they stood remained unknown for 1600 years.—Since that period, about 40 eruptions have taken place, each of them producing the most dreadful ravages.—But the volcanoes of Asia and America are still more terrible and destructive than those of Europe. The volcanic mountain Pichincha, near Quito, caused on one occasion, the destruction of 35,000 inhabitants. In the year 1772, an eruption of a mountain in the island of Java destroyed forty villages and several thousands of the inhabitants; and in October, 1822, 88 hamlets, and above 2,000 persons were destroyed in the same island, by a sudden eruption from a new volcano. The eruption of Tomboro in the island of Sumbawa, in 1815, was so dreadful, that all the Moluccas, Java, Sumatra, and Borneo, to the distance of a thousand miles from the mountain, felt tremulous emotions, and heard the report of explosions. In Java, at the distance of 340 miles, the clouds of ashes from the volcano produced utter darkness.—*Dick's Philosopher.*

Sugar from Wheat.—A Mr. Wimmel, of Berlin, Prussia, (a brewer,) has discovered a method of obtaining *twenty pounds* of good chrystalized sugar from a Prussian bushel (about 93 pounds) of wheat. The Paris papers consider the discovery of immense importance. Mr. Wimmel has applied to the French government for a patent.

It appears by a report made to the House of Representatives, that 4312 patents have been granted during the preceding year, and that the sum received for the same is $129,000; the expense of the patent office are $6,-198 67.

DIED,

In Woodford County, last week, Mrs. Mary M. Brown relict of Mr. Wm. Brown, deceased, aged upwards of 80 years. She bore a lingering illness with christian patience and resignation, and died with a blessed hope of a glorious immortality.

In Lexington, on Sabbath morning last, Mrs. Catharine Beach, consort of Mr James Beach. She had long been an exemplary member of the Baptist Church; and during her last illness, of several months duration, she gave the most satisfactory evidence that her religion was a blessed reality.

HINTS

To such as take the lead in Meetings for SOCIAL *Prayer.*

Such meetings have ever been formed and attended by a spiritual person, as means of procuring spiritual blessings, especially the Divine presence in ordinances, and a more extensive spread of the glorious gospel; for which reasons we should *thus pray for the peace* and prosperity of *Jerusalem*, for *they shall prosper who love her.*

Decency and order, requisite in every religious institution, are peculiarly so in this. It were indeed a great pity that an ordinance so adapted to general advantage as that of Social Prayer, should be disesteemed and neglected, in consequence of any disgusting inadvertency in those who *vocally* engage therein. Let such candidly suffer the word of exhortation.

It is common to distinguish between the *grace* and *gift* of prayer. The FORMER comprizes *reverence* of the majesty of God, deep sense of our own *unworthiness, necessities* and *sins;* with *penitent, thankful,* and *enlarged* hearts; with *understanding, faith, sincerity, fervency, love* and *perseverance,* therein *waiting* upon God with holy *submission* to his will. The latter, refers to the most intelligible, agreeable, and edifying mode of expressing our desires in prayer.

Superior attention must ever be paid to the *grace* of prayer; but, for the purpose of edification, &c. the *gift* must not be neglected, but treated with serious, though subordinate regard.

None but persons of irreproachable characters, acceptable gifts, of steady and uniform walk in the observance of Divine ordinances in general, should be permitted to exercise *vocally* in meetings, for Social Prayer. To such the following hints are humbly offered.

1. Use *comprehensive brevity* in prayer. *Let your words be few,* for much may be said in little compass. Prolixity encroaches on time, occasions unnecessary repetitions, fatigues attention, and thereby disgusts the hearers.

2. The *voice* should be neither too *low* nor too *loud,* but adapted to the ability of the most distant persons to hear, if attentive. The pronunciation should be distinct and deliberate, and free from unnatural tones.

3. If the Royal Preacher *sought to find out acceptable words* in addressing men; surely some degree of regard is due to our words in addressing God. Repeat not unnecessarily the Divine names. It is a species of taking them in vain.—Avoid preaching in prayer, impertinent familiarity of expression, especially all *affectation,* and every approach to *bombast,* as the abominable ebullition of a proud and presumptuous mind. The most beautiful style for prayer is that of Scripture, as Mr. *Henry* on the subject fully exemplifies.

4. Carefully guard against that flutter of spirits, and consequent confusion of mind, which painfully obstruct the proper exercise of both gifts and graces. In order to this, regard God more, and men less.—Know before the service begins your turn to exercise vocally, and let your mind be so engaged with your intended petitions, &c. as to allow you neither leisure nor inclination to contemplate what your brethren are thinking of you. Value popular applause less, and you will less fear the want of it.

5. When intervening exhortations are given in Meetings for prayer, the succeeding prayer should correspond to the observations made, and to the matter of the hymns sung. The hymns should be moderately short, judiciously chosen, distinctly read, and sung in tunes well known.

Lastly. Let the proposed times of beginning and ending the service be punctually observed, that excuses for non attendance drawn from encroachments on family obligations may be effectually obviated.

Thus, brethren, endeavour to proceed as valuable helps to God's ministers, their *Aarons* and *Hurs,* to hold up their hands. And, as useful members of the respective churches of Christ, to which you belong, co-operate with the glorious design of the gospel for the conversion of sinners and the establishment of saints; and, shortly, as good and faithful servants, you will be received to the joy of your Lord, where prayer shall be exchanged for eternal praise.—*Beauties Evan. Mag.*

REVIVALS.

ATHENS, (GEO.) The christian community has felt a deep interest in the revival at Athens; and no small fears were entertained that the students would return after the long vacation, with but little of the spirit which they exhibited at the close of the last term. We are gratified however to learn from very recent accounts, that instead of any sensible decline in the work, it is still advancing. Some of the chaff may have been blown away, but the good seed remains, and manifests itself in the fruit which it bears. A number of instances of deep conviction have lately occurred, and the cry, "What shall I do to saved," is uttered from lips which have hitherto been accustomed to scoff. We are told by an eye witness of the scene that seven students of the college at a recent evening meeting, requested to be prayed for by name, and were not in the least ashamed to let it be distinctly known that they were concerned for their own salvation.—The revival is said to be marked with a peculiar power. None are known to be much affected till they are brought to cry for mercy and ask for the prayers of the people of God.

From all that we can learn it is no ordinary work, and no ordinary consequences may be looked for in the result. It seems to be the commencement of a new era in the Southern churches—the dawn of a brighter day let in upon the gloom and darkness which have hitherto prevailed. A great moral change may be expected to follow from the additional talent and piety which this revival has enlisted in the cause. It promises to spread abroad over a large portion of the community a sanctifying influence—it opens a most encouraging prospect to those who have looked upon the fields already white to harvest, and knew not whence labourers could be obtained, and it adds to the precious promises of Jehovah a pledge of their fulfilment. This token of his remembrance cannot fail to be regarded by his church and to awaken them to more fervent and effectual prayers for the coming and kingdom of Christ.—*Charleston Obs.*

WASHINGTON, GEO.

Extract of a letter from Rev. A. H. Webster, to the Editor of the Charleston Observer.

MY DEAR BROTHER,—After much labor and many tears, we are at length reaping an abundant harvest. The Lord has visited us in mercy and caused our hearts to rejoice.—In the early part of November last, the Lord began a glorious work in this place. Its first appearance was in a prayer meeting held in a private house.

Exclusive of the blacks, I have the names of about one hundred who give good evidences of saving conversion to God. Forty nine have already united with the Presbyterian church in this place. Others have made application, and will soon be received.—Of those received, 23 are heads of families, and thirty one were baptized. The work is not over. The anxious class at present consists of about 20, most of whom seem determined to seek Jesus as their only hope.

This place has hitherto been noted for its immorality. But old things are passed away, and all things are become new. The songs of Zion and the voice of prayer are now heard in almost every house.—Many of our citizens who of late held deep-rooted enmity against each other, and between whom scarce a word of civility had passed for years, have met and embraced each other with the affection of brothers long separated, and are now living in the utmost harmony. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid."—*To God be all the glory.*

REVIVAL IN LEE, MASS.

For some weeks or months past, the church and people of God in Lee, have been waking up to the great interests of Zion, and the salvation of perishing sinners around them. They beheld the cloud of mercy as big as a man's hand rising and spreading; and this was a signal for them to prepare the way of the Lord. Soon sinners began to inquire, What must we do to be saved? One and another found joy and peace in believing. This led christians to feel more deeply their awful responsibility and to make greater exertions. Visits were made to professors of religion, and all, it is believed, came to the solemn determination of devoting themselves more entirely to the service of their Lord. This state of things continued until the second week in February, at which time there were about 30 hopeful converts. The feeling increased, and deeper interest was manifested by the people of God. About this time, religious visits or neighborhood meetings were commenced for personal conversations, prayer, and remarks adapted to the state of feeling; the object of which was to present to the mind and conscience of the impenitent sinner, whether anxious or not, his dangerous condition while remaining an enemy to God. These meetings were soon crowded to overflowing: the Lord being present and working powerfully by the Holy Spirit. It very soon became indeed a pentecost season. An awful solemnity pervaded every soul. The meetings were continued and held in different parts of the town daily; and usually while those whose province it was, conversed and prayed with the anxious, the dear people of God would retire to some other part of the house, and spend the time in praying for God's blessing on the meeting. Within one week from the second Sabbath of February, there were as many as 60 who indulged the pleasing hope that they had passed from death to life, and had submitted to the reasonable terms of salvation as revealed in the Gospel; and within two weeks from the above second Sabbath there were more than 100 hopeful conversions.

What renders the work peculiarly interesting is, that almost one half

the converts are males, and many of them men of middle life—men of business and influence, and some few aged persons

As many as 140 already, it is believed are brought into the kingdom of Immanuel; and the work is now as interesting as it has been at any time—no opposition is manifested. It is probable there never has been in New England before so powerful a revival of religion, and so many hopeful conversions in so short a time, and with so little noise.

Connecticut Observer.

Extract of a letter from Rev. N. E. Johnson, dated Genoa, Cayuga county, N. Y. February 13, to his friend in Providence.

"I am now preaching to a small Presbyterian Society, about 7 years old. The congregation is often composed of those who are professed Deists, Universalists, &c. Our meetings on the Sabbath, as well as our evening lectures and prayer meetings, are generally thronged when ever the weather admits of it.

"Two weeks since was our last communion, when 29 were added by profession to the little church, which formerly contained about fifty members. These were the first fruits of of a work of grace, which the Lord has been silently carrying on in the midst of us for three months past.—About 50 entertain hopes that they have passed from death unto life." Among those who came forward were eight men, about 35 years old, most of them with their wives. In as many as 12 families, the family altar has already been erected, where it never was before.

Rel. Meseenger.

GLENVILLE. N. Y.

A letter from the Rev. Mr. Slingerland, under date of the 25th of January, gives the following pleasing intelligence: "The Lord has poured out his Spirit among us plentifully" (in Glenville.) "About forty persons are the fruit of his grace and goodness already. The work is still making progress among us—though our weekly meetings are interrupted by heavy drifts of snow."

—*Ref. Dutch Ch Mag.*

ITHICA, N Y.

A lady writes from Ithica to a relative in Utica, that more than 200 have united with the Presbyterian Church, and that the remainder who are hoping, (more than 300 in the whole,) were expected to unite on the following Sabbath. The Methodists appear to have had about the same increase in numbers; and the Baptists and Episcopalians have also shared in the work. The excitement for about one fornight was most intense; and for a much longer period the time seemed liked one continual Sabbath. The work has somewhat declined; but convictions and conversions are still witnessed among them, and a few of the churches are still in agonizing prayer at the throne of mercy.—*Western Recorder.*

HOW MUCH GOOD TWO CHRISTIANS CAN DO.

In the spring of 1825, two young merchants of Boston, neither of them very wealthy nor very influential, were sitting together on a pleasant evening, and conversing upon the greatness of their obligations to Christ. Suddenly the conversation turned upon the moral condition of their city, and the great need there was of more churches in which the truth should be faithfully dispensed. "Well," said one of them, "whatever is accomplished must be begun: what if we should undertake to effect the building of a new church?" The other hesitated a moment, and then said, "It looks like a great undertaking—but if Mills, though "a small man," as he said, could make his influence felt across the Atlantic, we can at least make the attempt you propose." The thing was agreed on. That very night a subscription paper was drawn up, and the next morning the subject was laid before some of the older and more wealthy brethren, who gave it their cordial approbation, put down their names for a liberal share of the stock, and encouraged the same in others—The amount was soon swelled to nearly $30.000; a plot of ground was purchased, and a house erected. This is the origin of Dr. Beecher's church: and when we say this, we probably state what is new to every individual in Boston, except the two who were immediately concerned. On opening the house for worship, a large congregation was suddenly gathered, consisting in no small part, of those had attended Unitarian or Universalist preaching, or were not connected with any religious society. Those who invested money in the house, have, we believe, been fully compensated by the sale or value of the pews; and as we said last week, the Spirit of God has added his gracious influences to crown this labor of love, and is bringing scores, if not hundreds, in the congregation to a knowledge of the truth as it is in Jesus—*N. Y. Obs.*

CHRISTIAN CHARITY.

The principle.—"The manner of using our money, or spending our estates, enters so far into the business of every day, and makes so great a part of our common life, that our common life must be much of the same nature, as our common way of spending our estates. If reason and religion govern us in this, then reason and religion have got great hold of us; but if humor, pride, and fancy, are the measures of our spending our estates, then humor, pride & fancy will have the direction of the greatest part of our life."—*Law's Serious Call.*

An Illustration. My circumstances, have been such, that I knew not how to contribute money. But having recently commenced business, with very moderate prospects, it occured to me that I had a *right*, if it were not clearly my *duty*, to set apart a certain portion of the Lord's gifts for his cause in the earth. I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God.—The amount has not indeed been large; but, by being carefully managed, it has enabled me to assist in the support of an aged disciple, during the whole time I have been in business, and to support her wholly, for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute $10 to the general cause of religion, in addition to the $5, which I now enclose. I would not trouble you with this communication, were it not to tell of the satisfaction I have derived from this plan. The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, have I any thing in the treasury, and how can I dispose of it to the best advantage? I have no doubt, sir, that the deductions made on every gain, have been saved in carefulness and economy."—*Christ. Her.*

DUTY OF MISSIONARY EFFORTS.

Extract from the Rev. Mr. Edwards' address at the Fourteenth Anniversary of the Boston Missionary Society.

"There is another reason why we should not measure our obligations to send the gospel to the heathen, by our success. We are not competent judges of our success, when engaged in a work connected with the salvation of a world. We look only on outward appearances, and that at its very commencement, and through a glass *darkly*. There was a time, Sir, and it was the time when the Captain of our salvation was conquering earth and hell, that men said he had no success. Every man forsook him and fled. But the eye which flashes through eternity saw success, the greatness of which will be celebrated in heaven, by multitudes which no man can number, in songs of triumph, rising higher and higher, and to every heart growing sweeter and sweeter, to everlasting ages.

When the missionaries in the Islands of the South Sea, after fifteen years hard labour, were driven off, and obliged to escape for their lives, even *they* cried, "No success." And all Christendom echoed, "*No success.*" Now they see, and all Christendom sees, that the seed which they sowed, and for fifteen years watered with their tears, was, at the very time when it appeared to men to be lost, vegetating for an autumnal harvest

Let a man continue to labour, because Christ commands it, and with increasing diligence, let appearances be what they may, to the close of life; and in the harvest he shall return with rejoicings, bringing his sheaves with him.

A missionary from love to Christ, leaves his native land, and goes to the heathen. With much toil and labour he learns the language. He translates and prints the Bible, preaches the gospel, collects missionary schools, visits families, circulates religious tracts, and *dies*:—the world say, it may be Christians say, and perhaps *he* says, with no success.

After he is dead a man finds a tract, which this missionary, in one of his excursions, left in a native village. He reads it, and rises from the perusal convinced of sin, of righteousness and of judgment. He wanders over the wide spreading desolation, weary and heavy laden, but finds none to give him rest. At length he meets a Bible, which this Missionary translated, and which he sent to a certain family shortly before he died. He reads it and there he finds "the Lamb of God that taketh away the sins of the world." And believing on him, he finds rest to his soul. He hastens back, and tells the wonderful story of God manifest in the flesh, to his listening family. He preaches Him to the neighbourhood, to the town, and throughout all that part of the country in which he lives. He becomes himself a missionary—spends his days in making known Christ and him crucified, and when he dies, may say of multitudes, as Paul did, "I have begotten you through the gospel."

Will they say in heaven, where they speak of things in their proper connexion, that the first missionary had no success? No. There he that sows, and he that reaps rejoice together.

I say then, we ought to labour, and with increasing diligence to the end of life, to make known the gospel to every creature, whether we are permitted in this world, to witness the success or not."

POETRY.

For the Western Luminary.

On the death of Miss Eliza Anderson who died March 20th, 1827.

No longer weep, no longer shed your tears;
Eliza's left you in her early years;
Just like a flow'r, she wither'd, droop'd and di'd:
Submit, dear friends, and in God's truth abide.

Let joy, and hope, forever soothe and cheer;
Let living faith now animate you here!
All things will work together for your good
If you love God, and always trust his word.

Then trust the Lord, he'll heal your broken heart;
Amidst your sorrows, Jesus will impart
That love, that hope, which always he bestows
Upon the faithful, and the watchful souls. ELIZA.

Lex. March, 1827.

COMPASSION OF CHRIST.

Did Christ o'er sinners weep?
And shall our cheeks be dry?
Let floods of penitential grief
Burst forth from every eye.

The Son of God in tears
Angels with wonder see;
Be thou astonished, O, my soul,
He shed those tears for thee.

He wept that we might weep:
Each sin demands a tear;
In heaven alone no sin is found,
And there's no weeping there.

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.

[*Continued*]

After being some time silent, she said to Mrs. Smelt, "My mother, let me see you put on the Christian's beautiful robe—*holy submission*. You will not be left alone; for the Lord is your friend, and he can be more to you than ten sons and daughters. Your case is by no means a new one. Recollect the trials of your name-sake, the mother of our blessed Redeemer. She was called upon to give up her only child—she did so. He died a most cruel and ignominious death. He had none of the temporal comforts which I enjoy—no friends to soothe his sorrows—no bed on which to rest his weary limbs—no kind attendants to administer a cooling draught to quench a parching thirst—no—He had to drink vinegar and gall. His blessed mother was not allowed to sit by him, as you sit by me, and receive divine comfort from his sacred lips. O my dear mother! think of these things, and believe yourself blessed. Let your faith rise, in lively exercise, to the sufferings of the Son of God. View him in the garden; go with him to Pilate. See his patient meekness! like a lamb dumb before his shearers, so he opened not his mouth. He suffered, the just for the unjust, and by his stripes I am healed. He died that we might live. He bore our sins in his own body. He was God over all, blessed for ever, and yet he submitted to the death of the cross, that a perishing world might be saved. When I take a view of his compassionate mercy to rebellious sinners, I am lost in wonder. When I see his sacred temples perforated, and encircled with a crown of thorns, I am ready to cry out, and did my Saviour suffer thus? for whom and for what was he thus afflicted and scourged? In a moment, I answer, for *me*—poor unworthy *me;* and not only for *sinful me*, but for *you*, my mother, and for *as many* as will believe in his all-sufficient atonement. When, with the eye of faith, I see my immaculate saviour extended on the cross, my heart dissolves with tenderness and gratitude. I feel humble and submissive—ready and willing to suffer any thing; yea, feel happy in being thought worthy to suffer; for you know, whom the Lord loveth, he chasteneth, &c."

The physicians entered her room; after which, with a sweet smile on her countenance, she said to them, "My kind friends and brothers, you have striven hard to raise this frail tenement; but it will all be in vain. You have done much for me. I have not been unmindful of the deep interest and tender solicitude which you have discovered in my case. I have sensibly felt for the fatigue and loss of rest to which you have so willingly submitted during my protracted illness; but I think it will soon draw to a close. In return for so much kindness, allow me to bid an affectionate farewell to you all, but not before I strive to impress a few important truths on your minds." Then raising her eyes, she said, "may the God of mercy write them upon your hearts!"

She then said much to them concerning the truth of the scriptures—the necessity of being prepared for death, &c. and obtained a promise from them all, that they would not forget what she had said, and would comply with the requests which she had made. She then bade them farewell, and said "I hope to see you again; yes, I hope to see you in my Redeemer's kingdom."

Her mother, having retired for a few minutes, in order to conceal the emotions of her grief, which she felt unable to control, now returned, and found all in the room in tears, except her daughter. With a celestial mildness in her countenance, she then addressed her mother thus: "Now, my mother, the conflict will soon be over. I wish you to put on the *whole Christian*, and carry my most affectionate regard to my beloved father. Tell him, farewell. Tell him I loved him in life, and loved him in the hour of death. Request him, from me, to pray frequently and fervently for regenerating grace. Tell him that I commit him, soul and body, to the Lord Jesus. Let it comfort him to know that I have unclouded prospects of an immediate entrance into my heavenly Father's kingdom." Her mother then rose, went to Dr. Smelt, who was sick in another room, and delivered the message of Caroline to her father; who, in return, sent to her, by Mrs. Smelt, a similar expression of his warm affection, accompanied by a fervent prayer that her life might be continued many years. On receiving this information, Caroline said, "I am sorry that my dear parents do not feel more resigned to the will of God; but he will comfort them in his own time, and in his own way."

After pausing for some minutes, as if to gather strength to speak, she called her mother to her and said, "my blessed mother, I have been praying that your faith may be strengthened, and that the Lord may be your friend in life and in death. I now wish you to take a pleasant view of your daughter; bid her farewell; and if you cannot, with composure, witness her departure, retire to another room. The conflict will soon be over, and the Lord will not forsake you." Her mother's heart was deeply penetrated with that voice which she thought she was now hearing for the last time. She regarded her daughter with affectionate admiration, and lingered in suspense, hesitating whether to remain or retire. Although she spoke not a word, yet Caroline seemed to conceive correctly what her feelings were, and continued her address in these words: "yes, my precious mother, the Lord will enable you. Only cast yourself upon him—look to him for strength, and plead with him for faith. Divine faith can enable us to perform every duty—to overcome mountainous difficulties. Faith in the Son of God, enables me to part with you, my mother, without feeling one pang on my own account." She then made an effort to extend her arms to embrace her mother; who folded her to her bosom and said, "farewell, my beloved daughter." Caroline then exclaimed, "I feel clothed with the whole armour of God. Farewell, my blessed mother; the Lord will be your comforter."

As Mrs. Smelt rose from the bed, her daughter said to her, "now my mother, give me a gracious smile." This request being complied with, she observed, "O that gracious smile! how often has it gladdened my youthful heart, and how it rejoices me at this moment! but we must now part; my Redeemer will soon come for me." They embraced again, and her mother retired. She entered her husband's sick room, to prepare him for what she thought would shortly follow. She bowed at his bedside, and engaged in prayer. The feelings of parental grief soon became too strong in both to allow them to afford much consolation to each other.

As soon as her mother had retired, Caroline requested the physicians to take seats, and then desired them not to attempt to give her drink, or any thing else, from that time—no, not so much as to moisten her lips, as it would disturb her. She then desired her other friends who were present, to take seats also; having previously taken a most affectionate leave of them all. She was so much exhausted that her voice failed. All the friends were much affected; supposing her end was near at hand. She immediately extended herself in the bed—opened her arms, and said, "Now let perfect silence be observed." She closed her eyes, and continued in the same position for one hour and a quarter; evincing no symptom of life, except a gentle and feeble respiration, with a countenance beautifully serene.

At the expiration of the time stated, she gasped, attended with a slight agitation of the nerves; which induced the friends to suppose that a convulsion was coming on. The physicians having calculated, by their watches, the time which she had lain without taking refreshment of any kind, and presuming her to be insensible, concluded at least to moisten her lips, though it was contrary to her directions. They did so; which produced another general agitation of the nerves.

A kind female friend who was present, and felt much interested for the suffering patient, approached the bed, and offered up a petition to heaven that she might be favoured with an easy death! This was done audibly. At that moment, Caroline raised her voice and exclaimed "Glory! Glory! Glory!" Her efforts to be heard were so strong, and her bodily strength so feeble, that her friends said, "O my dear child! you will exhaust yourself," and then exclaimed, "O blessed Saviour! grant this lamb an easy passport into thy kingdom." Caroline immediately replied, "my dear aunt, don't say so; for the greater the struggle, the brighter the crown," and then again exclaimed, "Glory! Glory! I want all the world to hear me sound my Redeemer's praises." After a few minutes, her friends desired that she should take some refreshment. She said "yes, I will take it now, for my Saviour will not take me as soon as I hoped he would. I have been too impatient to depart; but I now feel submissive to his will, for his banner over me is love." She then took some nourishment, and asked for her mother.

When Mrs. Smelt entered, Caroline said, "O my mother, embrace me. We have again met. You no doubt feel thankful; but I have been disappointed. When I recover a little more strength, I will tell you where I have been." The physicians requested that she might be kept perfectly quiet, and no conversation be allowed. They said her pulse was good, and her fever on the decline—that she must go to sleep. After this she rested quietly for some time; but it was not thought that she slept. She appeared to be engaged in devotion and silent prayer.

(*To be continued.*)

ALL THINGS TRANSIENT BUT GOD.

Standing, as we are, amid the ruins of time and the wrecks of mortality, where every thing about us is created and dependent, proceeding from nothing, and hastening to destruction, we rejoice that something is presented to our view which has stood from everlasting and will remain forever. When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature, and perceived they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we are as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us that they could give us no support, because they were too feeble themselves, we can look to the throne of God; change and decay have never moved it; the waves of eternity have been rushing past it, but it has remained unshaken; the waves of another eternity are moving towards it, but it is fixed, and can never be disturbed.

GREENWOOD.